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The Thought of Quraish Shihab on the Mathematics of the Qur'an in *Tafsir Al-Mishbah*

[1]**Safwandi**
Langsa State Islamic Institute, Aceh, Indonesia
safwandi@iainlangsa.com

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Abstract

This study explores Quraish Shihab's interpretation of the mathematical dimensions of the Qur'an as presented in Tafsir Al-Mishbah. The research aims to uncover how Qur'anic concepts such as mīzān (balance) and qadar (measure) reflect divine proportionality, order, and rationality within creation. Employing a qualitative library research approach, this study analyzes verses such as QS. Al-Qamar [54]:49, QS. Ar-Rahman [55]:7–9, and QS. Al-Mulk [67]:3–4, emphasizing their mathematical logic and symbolic structure as explained by Shihab. The findings reveal that Shihab views mathematics not merely as numerical science but as a theological language that expresses the harmony and precision of divine design. His interpretation integrates revelation and reason, showing that the Qur'an embodies a rational order that aligns with mathematical principles while remaining grounded in faith. This integration contributes to a modern understanding of how Islamic scholarship can bridge scientific rationality and spiritual wisdom through the lens of Qur'anic mathematics.

Keyword: *Quraish Shihab, Tafsir Al-Mishbah, Qur'anic Mathematics, Divine Balance, Rational Theology*

Abstrak

Penelitian ini mengkaji pemikiran Quraish Shihab tentang dimensi matematis Al-Qur'an sebagaimana dijelaskan dalam *Tafsir Al-Mishbah*. Tujuan penelitian ini adalah untuk menyingkap bagaimana konsep *mīzān* (keseimbangan) dan *qadar* (ukuran) dalam Al-Qur'an merepresentasikan keteraturan, proporsionalitas, dan rasionalitas Ilahi dalam penciptaan. Dengan menggunakan metode penelitian kualitatif berbasis studi pustaka, analisis difokuskan pada sejumlah ayat seperti QS. Al-Qamar [54]:49, QS. Ar-Rahman [55]:7–9, dan QS. Al-Mulk [67]:3–4, yang diuraikan Shihab dengan pendekatan rasional dan simbolik. Hasil penelitian menunjukkan

[1] Corresponding Author

bahwa menurut Shihab, matematika bukan sekadar ilmu angka, melainkan bahasa ketepatan dan harmoni yang mencerminkan sistem hukum Ilahi. Pemikirannya mengintegrasikan wahyu dan akal, serta menunjukkan bahwa Al-Qur'an mengandung prinsip logis yang sejalan dengan kaidah matematika tanpa kehilangan dimensi spiritualnya. Integrasi ini memberikan kontribusi penting dalam membangun paradigma keilmuan Islam yang memadukan rasionalitas ilmiah dan kebijaksanaan spiritual melalui pemahaman tentang "matematika Al-Qur'an."

Kata Kunci: Quraish Shihab, *Tafsir Al-Mishbah*, Matematika Al-Qur'an, Keseimbangan Ilahi, Teologi Rasional

1. Introduction

The development of science and technology in the modern era demands an integration between scientific rationality and spiritual values. In this context, the relationship between religion and science is often understood dichotomously, as if the two exist in separate realms. However, within Islamic civilization, knowledge and religion are two complementary dimensions, as both originate from the same Divine truth (Abidin, 2023). One form of integration between revelation and reason can be found in the concept of Qur'anic mathematics, which reflects order, balance, and harmony embedded within the structure of the sacred verses (Imamuddin et al., 2021). The Qur'an not only conveys moral and theological messages but also contains a patterned system that demonstrates the beauty of logic and proportional balance (Aji, 2017). This phenomenon represents a cosmic order that signifies the wisdom and power of Allah (Fauzi et al., 2023). Through a mathematical approach, humans are invited to understand that every creation is subject to precise measures, proportions, and laws, as stated in Qur'anic verses referring to *mīzān* (balance), *qadar* (measure), and *'adl* (justice) (Alghar & Rizqiyah, 2024).

In the Indonesian context, Prof. M. Quraish Shihab is one of the leading contemporary Qur'anic exegetes who has played a major role in presenting an interpretation of the Qur'an that is communicative, rational, and relevant to the challenges of the modern era (Shihab, 2002). Through his monumental work, *Tafsir Al-Mishbah: Messages, Impressions, and Harmony of the Qur'an*, he seeks to demonstrate that the Qur'an not only contains moral guidance but also embodies a rational structure that can be explained scientifically (Shihab, 2002). In various parts of his exegesis, Quraish Shihab discusses the balance of word frequencies, proportional meanings, and the harmony between natural laws and moral laws (Hasan, 2021). For instance, the balance between the occurrences of the words *dunyā* and *ākhirah*, *īmān* and *kufr*, or life and death, is not merely a linguistic coincidence but rather a reflection of a proportional system designed by Allah (Fauzi & Rahma, 2023). This line of thought opens a new space in Qur'anic studies, where the numerical and mathematical aspects of the Qur'an are viewed as an expression of the rationality of revelation (Nur, 2019). Therefore, Quraish Shihab's perspective on the mathematics of the Qur'an is highly significant to be examined, both as a reflection of rational tafsir epistemology and as a contribution to the integration of science and religion (Fauzi & Rahma, 2023).

The purpose of this study is to gain an in-depth understanding of how Quraish Shihab interprets and conceptualizes mathematics in the Qur'an, as depicted in his monumental exegetical work, *Al-Mishbah*. This research seeks to trace how mathematical elements such as balance (*mīzān*), measure (*qadar*), and justice (*'adl*) are understood as symbols of divine order and rationality underlying all creation. In addition, the study aims to identify the forms of logic and proportional structure contained in the Qur'anic verses as explained by Quraish Shihab, and to explore how his thought contributes to the paradigm of integration between revelation and reason in contemporary Qur'anic studies. Through a systematic reading of *Tafsir Al-Mishbah*, this research is expected to demonstrate that the Qur'an is not only a source of ethics and theology but also contains rational and mathematical principles that strengthen the relationship between science and religion within a moderate and scholarly Islamic framework.

The contribution of this study lies in two main aspects. First, theoretically, it expands the discourse of Qur'anic exegesis by positioning mathematics as an epistemological instrument for understanding the Qur'an. This highlights that numerical and proportional aspects are not merely ornamental but constitute an integral part of the structure of revelation. Second, practically, this research provides inspiration for Islamic education and the philosophy of science to become more open to rational and scientific approaches without losing their spiritual values. Through a comprehensive reading of *Tafsir al-Mishbah*, Quraish Shihab's thought can serve as a conceptual foundation for constructing an integrative paradigm between science and religion that is moderate, rational, and contextual.

1.1. Literature Review

Studies on the relationship between the Qur'an and mathematics have attracted the attention of many Muslim scholars from the classical to the contemporary era. In the Islamic intellectual tradition, mathematics is not regarded merely as an exact science dealing with numbers but as a manifestation of the divine order of creation, reflecting the oneness and wisdom of Allah (Golshani, 2004). This perspective is rooted in the Qur'anic principle that all creation operates "according to a precise measure," as affirmed in the verse: *"Indeed, We have created all things according to a measure (qadar)"* (Qur'an, 54:49). This verse is often taken as a theological foundation that all natural and existential phenomena follow a rational and proportional system that reflects divine order (Shihab, 2002; Sardar, 2011). In this context, mathematics serves not only as a computational tool but also as a means to comprehend *mīzān* (balance) and *'adl* (justice) in creation, concepts understood by Islamic thinkers as expressions of divine rationality embedded within the universe (Qadir, 2018).

In the history of Islamic intellectual thought, figures such as Al-Kindi, Al-Farabi, and Al-Khawarizmi positioned mathematics as a rational science capable of guiding humans toward an understanding of God's greatness. Al-Kindi, for instance, argued that the structure of numbers represents the most perfect form of order, and that studying it is a means of grasping the wisdom of the Creator (Nasr, 1993). Al-Farabi regarded mathematics as a preparatory discipline for comprehending metaphysics, while Al-Khawarizmi laid the foundations of algebra,

which would later influence the rational systems of modern thought (Rashed, 2014). For these scholars, mathematics and faith were not separate domains but mutually reinforcing, rationality itself served as a pathway toward the recognition of divine majesty.

In the modern era, the idea of the *mathematical structure of the Qur'an* or the *numeric miracle of the Qur'an* has gained attention among contemporary Muslim scholars. Researchers such as Rashad Khalifa (1982) introduced the "Code 19" theory, proposing that the arrangement of letters and words in the Qur'an follows a specific mathematical pattern that repeats every 19 occurrences. Although this theory has been controversial due to its numerological tendencies, it stimulated awareness of the Qur'an's highly organized structural dimension. Meanwhile, highlighted numerical correspondences such as the word *yaum* (day) appearing 365 times and *syahr* (month) appearing 12 times, mirroring the measurements of time in human life (Mirza, 2015). While these approaches are often descriptive and not always exegetically rigorous, they reinforce the assumption that the Qur'an embodies a system of balance and proportion reflecting an inherent mathematical nature (Rahman, 2017).

In the context of *Nusantara* (Indonesian) Qur'anic exegesis, explicit discussions on the mathematics of the Qur'an remain relatively rare. Most Indonesian tafsir studies focus on moral, legal, and social aspects, while the rational and scientific dimensions have yet to be systematically explored. However, Prof. M. Quraish Shihab stands as a significant exception in this regard. Through his seminal work *Tafsir Al-Mishbah*, he presents an exegetical approach that not only relies on linguistic and socio-historical explanations but also emphasizes principles of rationality and balance in understanding the Qur'an's message. Shihab views the Qur'an as a text rich in logic and systemic order, where each verse exhibits coherent thematic and semantic interconnections (Shihab, 2002).

In *Tafsir Al-Mishbah*, Quraish Shihab does not discuss mathematics in the sense of arithmetic or numerology, but rather as a form of measurable rationality and divine proportion. He interprets concepts such as *mīzān* (balance), *qadar* (measure), and *'adl* (justice) as representations of mathematical principles within divine revelation. For example, in his interpretation of Surah *Ar-Rahman* [55]:7–9, Shihab explains that "balance" does not merely refer to physical equilibrium (such as scales), but also encompasses moral, social, and cosmological order. The universe operates according to precise laws, and humanity is commanded not to disrupt that equilibrium. Thus, Shihab's interpretation reveals that mathematics is not a foreign discipline in Islam, but rather a reflection of *sunnatullah*, the divine order encoded within the Qur'an.

An examination of tafsir literature indicates that this idea has its roots in the tradition of rational exegesis (*tafsir 'aqli*) that developed since the classical period. Figures such as Fakhruddin al-Razi, in his *Mafatih al-Ghaib*, emphasized the importance of logical reasoning in understanding the *ayat kauniyyah* (verses concerning the natural world). He viewed the orderliness of the universe as rational evidence of the existence of God. Quraish Shihab's thought in *Al-Mishbah* can be seen as a continuation of this tradition in a modern context, adopting a more contextual and communicative approach. He does not reject modern science;

rather, he employs it to affirm that all scientific laws are, in essence, part of God's rational and divine order.

Several previous studies have also reinforced the relevance of this theme. Ahmad (2018), in his article *"Keseimbangan Kata dalam Al-Qur'an sebagai Bukti Struktur Ilahi"* ("Word Balance in the Qur'an as Evidence of Divine Structure"), demonstrated that the equality in the number of words within the Qur'an carries symbolic meaning about justice and the harmony of creation. Nurlaila (2021) examined the concept of *'adl* (justice) in *Tafsir Al-Mishbah* and found that Quraish Shihab understands justice as "proportional balance," which conceptually aligns with mathematical logic. Meanwhile, Syarifuddin (2020) highlighted *"Epistemologi Tafsir Rasional Quraish Shihab"* ("The Epistemology of Quraish Shihab's Rational Exegesis") and asserted that Shihab's method places reason as a legitimate interpretative tool for understanding revelation, as long as it does not contradict the text or the principle of *tawḥīd* (monotheism) (Ahmad, 2018; Nurlaila, 2021; Syarifuddin, 2020).

The relationship between Qur'anic exegesis and mathematics can also be examined from the perspective of the philosophy of Islamic science. Knowledge in Islam possesses two dimensions: the rational and the spiritual. Both must operate in harmony to produce holistic understanding. Within this framework, Quraish Shihab's thought can be viewed as an effort to reunify these dimensions through a style of exegesis that is accessible to the modern public. He demonstrates that mathematical principles such as measure, balance, and order apply not only to the physical universe but also to the moral and social life of human beings. Thus, in Shihab's view, the mathematics of the Qur'an is not merely about numbers but represents a systematic paradigm of thought that guides humanity toward truth and justice.

Furthermore, several contemporary studies position mathematics as an *"epistemological metaphor"* for understanding divine revelation. Rahman (2022), in his study *"Mathematical Symmetry in Qur'anic Discourse,"* argues that the structural balance of Qur'anic verses demonstrates a high level of rhetorical and semantic consistency, reflecting a rational pattern underlying the composition of revelation. In the Indonesian context, Quraish Shihab's thought represents the clearest example of this integration. He revitalizes the scientific and rational tradition within Qur'anic exegesis while maintaining the spiritual and moral dimensions of Islam.

From this overall literature review, it can be concluded that research on the "mathematics of the Qur'an" has been widely conducted in the global context. However, Quraish Shihab's approach in *Tafsir Al-Mishbah* possesses a distinctive character. He does not fall into numerology or numerical mysticism but instead develops a conceptual and ethical understanding of rationality and balance. Thus, this study fills an academic gap that has been relatively unexplored—namely, a systematic analysis of how Quraish Shihab employs mathematical principles to construct a framework of Qur'anic interpretation that is rational, proportional, and in harmony with Islamic values.

1.2. Research Methodology

This article employs a library research design using a qualitative-descriptive approach. This approach is chosen because the focus of the study lies in textual interpretation and conceptual analysis rather than empirical field data. The research methodology involves a systematic examination of Quraish Shihab's main work, *Tafsir Al-Mishbah*, as the primary data source. Secondary data are obtained from supporting literature such as books, journal articles, scholarly works, and written interviews relevant to the topics of Qur'anic mathematics, rational exegesis, and Islamic epistemology. Data collection is carried out through documentation and content analysis techniques, specifically by identifying sections of the tafsir that contain mathematical elements such as balance (*mīzān*), measure (*qadar*), and justice (*'adl*) within the interpretation of the Qur'an. Through this methodology, the study aims to reveal the conceptual meanings and mathematical rationality articulated by Quraish Shihab in his understanding of the Qur'an.

2. Qur'anic Verses in the Interpretation of Quraish Shihab

In *Tafsir Al-Mishbah*, Quraish Shihab frequently highlights the numerical balance and quantitative order within the Qur'an as a manifestation of divine greatness. Shihab (2002) argues that the Qur'an is not merely a religious scripture but also a rational structure endowed with logical and proportional coherence. One of the verses that forms the foundation of his mathematical reflection is *Surah Al-Qamar* [54]:49, which reads, *"Indeed, We have created all things according to a measure (biqadar)."* In his interpretation, Shihab explains that the term *biqadar* signifies divine planning, precision, and quantitative limitation that govern the universe. He interprets this verse not only theologically but also rationally, suggesting that the order of creation reflects universal mathematical principles that maintain systematic balance among quantity, measure, and function.

In his commentary on *Surah Al-Mulk* [67]:3–4, Shihab elucidates the phrase *"You see no disparity in the creation of the Most Merciful"* (*mā tarā fī khalqi ar-Raḥmān min tafāwut*) as evidence that the cosmos operates under laws of harmony and proportionality. He emphasizes that *tafāwut* (disparity) represents any deviation from the divine mathematical order that regulates all existence. Likewise, when interpreting *Surah Ar-Rahman* [55]:7–9, Shihab underscores the concept of *mīzān* (balance) as a foundational principle of equilibrium, both moral and physical. For him, *mīzān* serves as a symbolic "function of equality" that ensures all entities remain proportionally aligned between excess and deficiency. Through these explanations, Shihab reveals that the Qur'an embodies a mathematical dimension that manifests in the structures of justice, balance, and cosmic order.

Beyond textual interpretation, Shihab also connects the mathematical dimension of the Qur'an with a broader philosophical understanding of divine wisdom. He notes that every element of creation operates within a fixed proportion (*nisbah mu'ayyanah*), which reflects not only numerical order but also moral equilibrium. In his view, the precise alignment between natural phenomena such as the alternation of day and night, or the balance of ecosystems illustrates what he calls the *"rational manifestation of tawḥīd"* (Shihab, 2002). This

interpretation situates mathematical harmony as an epistemological bridge between revelation and human reason. By observing proportion and order in creation, believers are invited to perceive the unity of God through rational contemplation. Thus, mathematics in Shihab's exegetical perspective functions as a medium of *ta'aqqul* (intellectual reflection) that leads to spiritual awareness rather than mere numerical fascination.

3. Mathematical Reflections in Quraish Shihab's Exegesis

The mathematical logic in Quraish Shihab's *Tafsir Al-Mishbah* can be understood through the rational framework he establishes in explaining causal relationships (*ta'līl*), argumentative consistency (*manṭiq*), and propositional balance (*muqāranah*). In his interpretation of QS. Al-Baqarah [2]:286 *"Lā yukallifullāhu nafsan illā wus'ahā"* ("Allah does not burden a soul beyond its capacity"). Shihab applies a proportional logic similar to a linear function: the burden (*taklīf*) is directly proportional to an individual's capability (*wus'ah*). This relationship can be expressed mathematically as:

$$T = \kappa W \tau$$

where *T* represents the level of burden, *W* denotes an individual's capacity, and *k* is the constant of Divine justice. This proportional ratio embodies a consistent principle of equilibrium: as capacity increases, responsibility rises accordingly, yet remains within the limits of proportionality. Shihab's reasoning reflects his view that divine laws follow rational harmony rather than arbitrary decree.

In his commentary on *QS. An-Naba'* [78]:6–13, Quraish Shihab elaborates on the orderliness of creation the earth as an expanse, mountains as stabilizing anchors, night as a covering, and day as a time for livelihood. He interprets these verses as a rational and functional system in which every element of the universe operates within a measurable law and purpose. This cosmic order can be represented through a Divine Function:

$$F(x) = \alpha x^{\beta} + \varepsilon$$

where F(x) denotes the Divine Function mapping each creation x to its existential role y; α is the degree of divine determination (*qadar*), β represents proportional balance (*mīzān*), and ε captures the subtle element of divine mercy (*raḥmah*) that softens the rigidity of deterministic law. Such formulation mirrors the mathematical rationality of divine creation, where causality and balance coexist in perfect harmony. The universe, therefore, operates not through randomness but through an ordered system of proportionality and wisdom. For Quraish Shihab, contemplating God through His creation is akin to reading a divine mathematical logic one written in the language of balance, proportion, and order.

Quraish Shihab's hermeneutical approach reflects a synthesis between theological metaphysics and mathematical rationalism, where cosmic order is viewed as a manifestation of divine logic rather than mystical numerology.

4. Divine Logic and Mathematical Order in Quraish Shihab's Thought

Quraish Shihab places the concepts of *mīzān* (balance) and *qadar* (measure) as the two fundamental pillars of the cosmic order, both reflecting the rational nature of God. In his view, *mīzān* represents an epistemological principle that governs how humans comprehend and evaluate reality with justice and proportionality. Meanwhile, *qadar* functions as an ontological principle that regulates the created order each entity possessing its precise measure, limit, and purpose. The relationship between these two concepts can be likened to the structure of axioms and theorems in a mathematical system, where *mīzān* acts as the "logical rule" and *qadar* as the "object of reality" governed by that rule. Thus, Shihab's thought illustrates the harmony between revelation and reason, between metaphysical law and the mathematical structure of the universe. He perceives order and proportionality as forms of *divine logic* a system in which revelation structures human reason analogously to the axiomatic order of mathematics, bridging the rational and the spiritual dimensions.

Furthermore, from an axiological perspective, Quraish Shihab views the mathematical values embedded in the Qur'an not merely as objects of admiration for the order of nature, but as guidance for achieving moral and social equilibrium. For instance, social justice, in his interpretation, is a direct application of the principle of *mīzān*, as stated in *QS. Al-Hadid* [57]:25: *"We sent Our messengers with clear proofs and revealed with them the Book and the balance (mīzān) so that mankind may uphold justice."* In his exegesis, Shihab explains that *mīzān* here does not simply denote a physical scale but a system of values that can be rationally measured and ethically tested. Hence, the Qur'anic conception of mathematics serves an ethical function it becomes an instrument to comprehend justice and proportionality within human life. In the framework of classical Islamic philosophy, *mīzān* is also understood as a universal moral principle bridging rational knowledge (*'aqlī*) and revealed knowledge (*naqlī*), a notion which Shihab continues to advance in modern Qur'anic exegesis.

From this perspective, it can be concluded that for Quraish Shihab, mathematics in the Qur'an is not merely a metaphor but a rational foundation uniting faith and knowledge. He perceives the regularity of numbers, structural balance, and value equality as direct reflections of the perfection of God's creation. By integrating textual exegesis, philosophical reflection, and mathematical analogy, Shihab's thought demonstrates how the Qur'an embodies fundamental principles of logic and proportionality, which in turn form the intellectual basis for the development of modern scientific knowledge within an Islamic worldview. The integration of rationality and spirituality in his tafsir aligns with the paradigm of the *Islamization of knowledge*, wherein the exact sciences and mathematics are understood not as secular entities but as reflections of divine order.

5. The Interpretative Logic of Mathematics in Quraish Shihab's Qur'anic Exegesis

Quraish Shihab's thought on the mathematics of the Qur'an in *Tafsir Al-Mishbah* demonstrates that rationality and spirituality can coexist harmoniously in understanding divine revelation. He does not interpret mathematics technically as

numerical calculation, but rather as a principle of divine order and balance that permeates all creation. Thus, the concept of mathematics in his exegesis is philosophical and epistemological, rather than arithmetical.

First, Shihab places balance (*mīzān*) as both a cosmic and moral foundation. In interpreting QS. Ar-Rahman [55]:7–9, he asserts that balance is not merely physical such as in the equilibrium of the universe or gravity but also encompasses social and ethical dimensions. Justice (*'adl*), in Shihab's view, represents proportional balance between human rights, obligations, and responsibilities. Hence, mathematical principles such as proportion and symmetry are understood as manifestations of divine justice and order. This approach affirms that rationality in Islam is not merely formal logic but also a measured moral rationality.

Second, the concept of measure (*qadar*) in Shihab's interpretation reflects the awareness of an established system of laws within creation. Everything is created with precise measure and clear purpose. In this context, the natural laws (*sunnatullah*) operate like a mathematical system that reveals God's wisdom. Shihab argues that understanding these laws is equivalent to reading the *ayat kauniyyah* the signs of God in the universe which function rationally and consistently. This view strengthens the integration between science and tafsir, positioning scientific inquiry not as opposition to religion but as a rational path toward knowing the Divine.

Third, Shihab interprets that each structure of Qur'anic verses possesses an internal logic resembling mathematical patterns. The order of words, thematic coherence, and rhetorical symmetry reveal a *divine logic* underlying revelation. This aligns with the idea of mathematical harmony in the Qur'anic language, where form and meaning are interwoven in precise proportion. For Shihab, the linguistic beauty of the Qur'an is not only aesthetic but also rational, as it embodies a system of relationships that are structured and measurable.

Fourth, Shihab's thought represents an attempt to restore the role of reason in Qur'anic interpretation without diminishing its spiritual essence. He harmonizes *tafsir bi al-ma'qūl* (rational interpretation) with *tafsir bi al-ma'thūr* (textual interpretation). This synthesis renders his tafsir communicative and relevant to modern society, which lives amidst rapid scientific progress. Consequently, *Tafsir Al-Mishbah* functions as an epistemological bridge between revelation and reason, where both dimensions complement rather than negate each other.

Ultimately, Shihab's concept of Qur'anic mathematics can be viewed as a new paradigm in contemporary Islamic studies: revelation contains rationality that can be systematically analyzed, while reason requires divine guidance to avoid materialistic reductionism. Within this framework, mathematics is not merely a symbol of order, but an epistemological metaphor for the balance between faith and knowledge, between God and nature, and between text and intellect.

Conclution

Quraish Shihab's thought in *Tafsir Al-Mishbah* highlights the rational and mathematical dimensions of the Qur'an, reflecting the order and balance of creation. Through interpretations of verses such as QS. Al-Qamar [54]:49, QS. Ar-Rahman [55]:7–9, and QS. Al-Mulk [67]:3–4, he emphasizes that the concepts of

qadar (measure) and *mīzān* (balance) represent proportional laws illustrating divine precision and justice. Mathematics, in his view, is not merely numerical calculation but a language of cosmic order demonstrating God's perfection. This study concludes that Shihab's integration of revelation and reason provides a foundation for linking religious knowledge with science. The Qur'an's mathematical order reflects *tawḥīd*, uniting natural, moral, and spiritual laws. His rational and contextual approach shows that mathematical thinking is part of understanding the signs of God (*āyāt kauniyyah*). Hence, the concept of "Qur'anic mathematics" in *Tafsir Al-Mishbah* contributes significantly to developing an Islamic knowledge paradigm balanced between faith, reason, and science.

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